

2 Programs Listed For Annuity Board

NASHVILLE (BP)—Subject to convention approval, two programs assigned the Annuity Board of the Southern Baptist Convention will appear in the convention's forthcoming program manual.

They are programs of Management of Retirement Annuities and Ministers' Relief Administration.

The two were approved by the SBC Executive Committee in its winter meeting here. They will be relayed to the messengers at the 1963 Convention in Kansas City, Mo., for approval.

Under the program of Management of Retirement Annuities, the Board has five tasks. The first is annuity management. Under this, it "conducts basic retirement plans for ministers and other vocational workers of the churches, the convention agencies, the general Baptist bodies and their cooperation with the churches and the conventions."

It also offers supplemental retirement plans.

The second phase of this program is fund management. It is trustee of funds contributed through the retirement plans. "Keeping always in mind that these funds are not its own but belong to the various conventions, boards, agencies, and institutions, and to the thousands of men and women in whose names they are committed."

It invests these funds according to good business methods and standards of Christian stewardship.

Study and research is another area of the program of management of retirement annuities. The board studies the needs for retirement plans. It tries to get the largest number of eligible participants signed up in the plans.

Must Be Consistent

Its plans must be "consistent with accepted Southern Baptist practices."

Its informational service, another avenue, consists of a "Limited Literature Service including a publication ('The Years Ahead')."

This also includes replying to letters wanting information.

Its field services are carried on "in cooperation with the state conventions." It uses the field services to tell persons about the retirement plans.

The board's staff is available at national assemblies and conventions to advise with churches and their workers about the plans.

Relief administration is the first section of the second program—that of Ministers' Relief Administration.

It administers such funds as it receives to provide direct relief. It sets standards under which such relief is granted, consulting with state Baptist conventions and other groups in drawing the standards up.

REVIVAL DATES

Pearl: March 18-24; Rev. C. E. James, Verdaman, evangelist; Leon Gray, singer; Rev. Carl E. Talbert, pastor.

Russelltown: March 18-24; Rev. Marion Ball, pastor, Excel Church, Excel, Alabama, evangelist; Jake Odom, church chorister, song leader; Rev. Kenneth Ball, pastor.

Friendship Church, Grenada: March 17-23; Rev. Milton Williams, pastor, Arbor Grove Church, Houston, evangelist; Rev. J. Doyle Caples, pastor.

Louise, First (Humphreys): March 17-22; Rev. Eugene Tennyson, Grace Church, Fayette, Alabama, evangelist; Rev. Hugh Conwill, pastor.

Murphy Creek (Winston): March 11-17; Dr. O. P. Moore, Lake, evangelist; Rev. J. R. Chittom, pastor.

Moorhead: March 17-22; Rev. Johnny Lee Taylor, pastor at Drew, evangelist; Joe Abrams, Moorhead, song leader; Rev. Robert Trotter, pastor.

Pleasant Hill (Lowndes): March 27-31; Rev. L. C. Riley, pastor, Border Springs Church, Lowndes County, evangelist; Everett Austin, song leader; Rev. David W. Johnson, pastor.

Wiggins (Leake): March 17-22; Rev. Max Jones, pastor of Pleasant Hill, Leake County, evangelist; Don Callander, music director, Holly Grove Church, Simpson County, song leader; Rev. H. S. Rogers, pastor.

Cross Roads (Rankin): March 15-17; Rev. John H. Speights, evangelist; E. C. Harpe, song leader; Rev. L. C. Anthony, pastor; youth revival.

Bruce, First: March 24-30; Rev. James Riley, pastor, First Church, Magnolia, evangelist; Richard E. McCormack, minister of music; First Bruce, in charge of music; Rev. Sam M. Brown, pastor.

Cartersville, Hattiesburg: March 24-31; Rev. Jimmy W. Coleman, Alexander City, Alabama, evangelist; Lavell Pruitt, Hattiesburg, song leader; Rev. James C. Pitts, pastor.

Isola, First: April 1-7; Rev. Paul Brown, pastor of Oakhaven Church, Memphis, Tennessee, evangelist; Rev. Claude Galloway, pastor.

Central (Yazoo): March 15-17; youth-led revival; Rodney Taylor, Mississippi College, evangelist; Tip Tipton, Mississippi College, music director; David Jones, youth pastor; Rev. O. R. Abillings, pastor.

Shelby (Rankin): March 15-17; Dr. Damon Vaughn, pastor, Magnolia Street Church, Laurel, evangelist; Billy Crook, associate pastor and music director at Magnolia Street Church, Laurel, in charge of music; Rev. O. R. Abillings, pastor.

'Dress A Child'

(Continued from page 1)

and that the clothing, which should be new, may either be made at home by those who sew or purchased ready-made.

The clothing may then be delivered personally by the sponsor at the Village or mailed to the Baptist Children's Village, at P. O. Box A, Delta Station, Jackson 3, Mississippi with the name of the child for whom it is intended marked on the outside of the package.

Mr. Nunnery further stated that many friends last year preferred to send money instead of either making or buying clothing for children, and that Easter sponsorship of a child by this method is acceptable. It has been determined that the approximate sum of \$10.00 will provide a very attractive outfit for a child who is 6 years of age or younger; that the sum of \$15.00 will provide adequately for most children up to the age of 12 years; and that \$25.00 will provide very nicely for a teenaged boy or girl.

While the "Dress A Child At Easter" appeal calls for only new clothing, the price and quality of the clothing is left entirely to the taste and discretion of the sponsor.

Four Man And...

(Continued from page 1)

Yazoo City, will be the principal speaker.

Moore To Lead

Recreation will be directed by Wayne Moore, director of admissions at Mississippi College, Clinton, while Rev. Paul Brown, pastor Oakhaven Baptist Church, Memphis, will do the chalk talks.

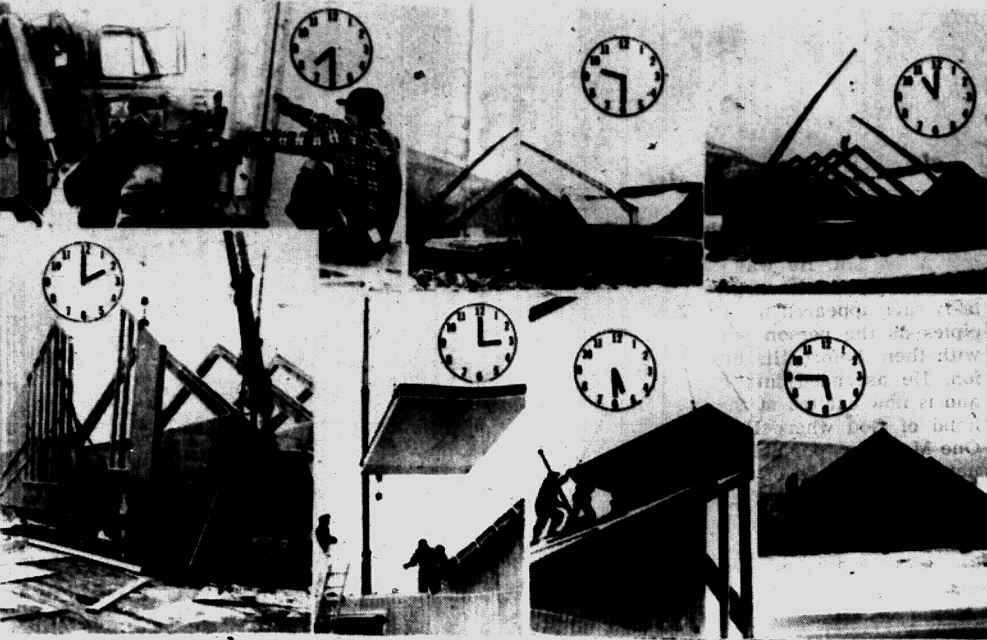
Music for the Tupelo rally will be directed by Lacy Potter, Tupelo, with music for the Yazoo City rally to be under leadership of Charles Higgins, Yazoo City.

Kenneth Quinn of Jackson will do the chalk talks for the Liberty and Laurel rallies. For the Liberty rally the speaker will be Charles Carter, Jackson attorney, with Larry Grantham, also of Jackson, to lead the recreation and music.

At the Laurel rally the recreation and music will be led by Paul Adams, Laurel, with the speaker to be Dr. Allen Webb, pastor Daniel Memorial Church, Jackson.

He who has not learned how to be gentle, forgiving, loving, and happy has learned very little, great though his book learning and profound though his acquaintance with Scripture may be; for it is in the process of becoming gentle, pure, and happy that deep, real, enduring lessons of life are learned.—James Allen.

Trinity Church, Shady Grove (Jones): March 17-24; youth-led revival; Rev. Jackie Hamilton, pastor of Glade Church, evangelist; Jackie Riley, song leader; Rev. Andy Brown, pastor.



CLOCK TIMES QUICK ERECTION OF CHURCH—WASHINGTONVILLE, N. Y.—Pre-fabricated wooden sections for the church exterior of the Episcopal Mission of St. Anne in Washingtonville, N. Y. were erected by workmen within 26 hours—or 11 hours and 45 minutes of "working time." They would have finished sooner, but a heavy snow began to fall at 5:45 p.m., forcing workmen to call it a day. They came back the next morning to finish the job by 9 a.m. This series of photos shows progress of the construction from 7:30 a.m., when four trucks began unloading the pre-cut sections, to 5:45 p.m., when the snow came. The new church, seating 125 persons, plus its parish house and wing, cost about \$55,000, excluding furnishings. The parish house and wing, also pre-fabricated, were set up in about one day—a week before the church itself. Vicar of St. Anne's is the Rev. Richard Elting. (RNS photo)

Committee Reveals

(Continued from page 1)

In the interim prior to the second meeting of the sub-committee, each member was requested to discuss the work thus far with selected persons whomsoever he might choose.

Thus to the second meeting each member brought many valuable suggestions. Each one was carefully considered, and, upon agreement, was reflected in the first draft. At this meeting the remainder of the 1925 Statement was studied and revised wherever it was thought desirable. Copies of the completed first draft were furnished to each member of the full committee.

Then the full committee held its second meeting. At this meeting the first draft was studied word by word in the light of all of the documents mentioned above and the information gathered from various conferences held with various people. Out of this study came the first draft of the full committee. Following this meeting each committee member was requested to study the first draft with whomsoever he should choose.

At this juncture, by action of the committee, sufficient copies of this first draft were sent to each seminary president and the executive secretary of the Sunday School Board to enable a copy to be placed in the hands of each seminary professor and certain staff members of the Sunday School Board.

It was further requested by the committee that after each of these individuals had made a personal study of the document, a group study should be made by each of these institutions. At an appointed time sub-committees from the full committee met with sub-committees of each of these agencies to discuss the document with them and to receive their suggestions regarding it and any changes which they thought should be considered. It was understood that any agency's participation in this study did not necessarily constitute its endorsement of the document in its preliminary or final form. It was further understood that your committee would not be bound by any of the suggestions made, but that careful consideration would be given to each one. Your committee is indebted to each individual and/or group which gave helpful study and encouragement in this task. It would be impossible to estimate the number of people who rendered invaluable aid in the project.

Third Meeting

In the third meeting of your committee every suggestion brought to it was considered carefully and prayerfully. For the most part they had to do with phraseology and arrangement. There was a most gratifying agreement in this overall study with regard to theological substance. So once again the committee went through the document word by word, line by line, and paragraph by paragraph. Many of the suggestions which had been made found their way into the completed work. So after uncounted hours spent by the committee and in conference with other persons and groups, the document was completed.

Now what of the document itself? Obviously, it is a long and thorough analysis. But some suggestions should prove helpful in understanding the intent of the committee and its work. Your committee feels that the basic theological sections were document is conservative in nature. It is kept in mind that this document is designed to be a statement of the Southern Baptist position on education.

First Church, Shannon, Lee County, has purchased a new Baldwin organ for their auditorium. Plans are being made for the redecoration of the auditorium.

Says Colleges...

(Continued from page 1)

resource "Essential to the achievement of great national goals", according to the statement, they should be assisted by the local, state and national governments.

"We believe that, to maintain and develop higher education as a national resource, the Federal Government must supplement other sources of support," the council declared.

Proposes Use U. S. Funds

It further said, "This assertion, we are aware, proposes the use of federal funds for private institutions as an integral part of the American system of higher education."

As precedents for federal aid to both public and church-related colleges the council cited research grants, use of the schools as training centers for military officers, and various aids under the National Defense Education Act of 1958.

In its proposals the American council on education recommended federal aid to public and private colleges for building physical facilities, improvement of the supply and quality of faculty members, aid to students, and several professional and special purpose programs.

Some have asked aid for higher education mostly in the area of the physical sciences.

The council's position, however, expanded the scope of proposed aid to include other disciplines, "For example, in English, history, political science, and economics."

As an example of the requests of the American council on education, the statement asked for \$1 billion a year in matching grants and low-interest loans for construction of academic facilities alone in both public and private institutions.

In a footnote the statement said that a survey in 1960 revealed that these institutions would expect to request a total of \$2.9 billion over a five-year period. Of this amount, \$2.1 billion or 72 percent would be for grants, and \$800 million or 28 percent would be for loans. The need has grown greater since then, the statement indicated.

Drama Faculty...

(Continued from page 1)

evolved from many hours of soul searching, conferences and prayer on the part of each faculty member," the statement said.

Baylor President Abner McCall, who ordered Baker to close the play because of its objectionable profanity, said he regrets that Baker and his staff feel that his policy represents such an intolerable restriction on their freedom.

McCall said he had assured the Baylor board of trustees that plays containing vulgar, profane or blasphemous language should not be produced by the drama department without deletion of the offensive language.

"It is also the university policy," he said, "that plays which ridicule the Christian religion shall not be presented."

McCall said, "This was but a reiteration of the policy under which Mr. Baker has been operating for 26 years... often producing plays after deleting objectionable language." Now Mr. Baker feels he can no longer work effectively under this policy.

The Texas Baptist Executive Board commended McCall for his strong stand, and Baptist state paper editors from throughout the Southern Baptist Convention and the state of Texas have expressed their support for the decision.

"Aunt Mary" Brewer Dies at 107

Funeral services were held at 4 p.m. on Sunday, March 3, at Liberty Baptist Church in Smith County, for Mrs. Mary Elizabeth Russell Brewer.

"Aunt Mary" Brewer, 107, died Friday, March 1, at the home of her son in Jackson. Born in Alabama, she had lived most of her lifetime in Smith County, Mississippi. She would have celebrated her 108th birthday on April 4, 1963.

Funeral services were conducted by Rev. G. H. Gordon, Rev. C. M. Grayson and Rev. Z. B. McAlpin. Mrs. Brewer was a member of the Liberty Church, but had in recent years been a member of the Extension Sunday School Class of Daniel Memorial Baptist Church, Jackson, Dr. Allen Webb, pastor. Mrs. Mae Mangum was teacher of her Extension Class.

Survivors include one daughter, Mrs. Ida Ogle, McCormick, two sons, Dennis Brewer, Jackson; and J. H. Brewer, Indianapolis, Indiana; seven grandchildren, 12 great-grandchildren, and seven great-great-grandchildren.

Mrs. Brewer, who was born on April 4, 1855, had lived in Jackson about 25 years with her son, Dennis, and his wife.

The white-haired little lady maintained her sharp sense of humor through the years and she stayed wonderfully spry as well. Both her husband and her boy friend fought in the War Between the States.

Kay Pittman wrote in the State Times at the time of Mrs. Brewer's 105th birthday: "Mrs. Brewer's carefree childhood days were interrupted one day when she saw her father don a Confederate gray uniform and leave home and family to fight in the War Between the States."

"I won't ever forget that war or that day. I recollect crying and crying for Paw. And Paw whipped me and made me hush. We never saw any fighting around our way, but saw lots of soldiers and hungry days. The war was a hard time. Paw never came back. He was killed. Before he left to fight he portioned us kids off to members of the family. I was given to Uncle John, providing Paw didn't ever come back."

"Mrs. Brewer's hands began to shake and her eyes filled with tears as if that day at the age of six was just yesterday and not 99 years into the past. 'I recollect them coming after me after Paw died,' and she looked out of the window at the trees beginning to break forth into the spring bud of her 107th year."

"Because of the death of her father, Mrs. Brewer drew a Confederate pension."

"Mary Elizabeth Russell

grew into an attractive young woman, whose long full skirts flared gaily over the tops of her hoops. She married William Brewer and was the mother of seven children.

"Not too long after their marriage in Smith County, Mrs. Brewer's husband became bed-ridden (due to a wound he had received in the war). Mrs. Brewer and her children went into the fields of their farm and worked. She took on the load of both mother and father, tending the farm, making the soap, and sewing all of the clothes by hand. After Mr. Brewer's death, she reared all of her children alone."

Mrs. Brewer has been a member of a Baptist church since she was 20. As a girl she would walk as much as 12 miles to attend church. She loved to help prepare the old-fashioned "dinners on the ground." She was happy when her family could gather around the organ and sing hymns.

In 1957 she broke her hip and had pneumonia, but by two years later she was able to attend church!

Witnessing...

(Continued from page 1)

with a rally in Atlantic City, New Jersey.

A campaign is planned for every association in Mississippi. Those trained to direct the campaigns are:

Leaders Named

Rev. John Alexander, Rev. Tom Douglas, Howard L. Lett, all of Jackson; Rev. Judd R. Allen, Canton; Rev. Harold Anderson, Tupelo; Rev. Kenneth Ball, Hattiesburg; Rev. Clarence H. Cutrell, Eupora; R. W. Dorsey, Sumner; Rev. Leon Emery, Greenville; Rev. Curtis R. Ellis, Hernando; Rev. John W. Flowers, Senatobia; Rev. Charles Gentry and Dr. Levon W. Moore, Pontotoc; Rev. W. C. Gann, Philadelphia; Pat H. Gullledge, Grenada; Rev. Joe Hinton, Laurel and Rev. Billy G. Johnson, Morton.

Rev. Clyde B. Little, Collins; Rev. P. A. Michel, Charleston; Rev. Joseph W. Oliver, Amory; Rev. Harry Phillips and Donald R. Toomery, Walnut; Rev. Roy D. Raddin, Tchula; Rev. Kenneth Roberts and Rev. Wilson Winstead, Brookhaven; Rev. Billy E. Roxy, Booneville; Dr. Charles A. Tidwell, Clinton; Rev. J. D. Walker, Stringer; Rev. Henry E. White, Jr. and Rev. John M. Wilkes, Corinth; Rev. Martin Williams, Forkville and Rev. Leon B. Young, Natchez.

A self-service restaurant in New York is featuring heat and eat meals. Customers pick up frozen meals from bins and heat them at their tables in small microwave ovens.

BROTHERHOOD DEPARTMENT

E. L. HOWELL

Secretary

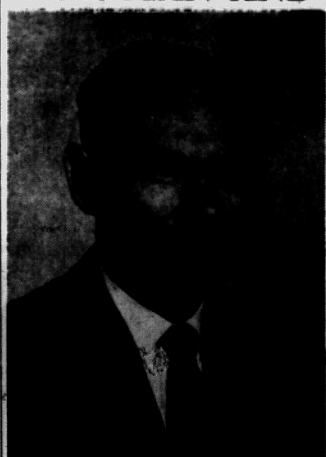
MISS MAVIS McCARTY

Office Secretary

M. LEE FERRELL

Associate

PROGRAM PERSONALITIES FOR MAN AND BOYS RALLIES



Charles A. Carter, prominent lawyer in Jackson, member of the firm of Carter and Mitchell.



Larry Grantham, Minister of Education at Daniel Memorial Church, Jackson.

Please notify the Brotherhood Department, P. O. Box 536, Jackson, the number of men and boys to attend the rallies.

Evangelists Who Want Names Listed Should Write In

NASHVILLE (BP)—Southern Baptist ministers, serving as evangelists not employed by any denominational agency, will have their names listed in the 1963 convention annual if they are available.

These evangelists should send information to Martin B. Bradley, Secretary of Research and Statistics, SBC Executive Committee, 1000 Broadway, Nashville 2, Tennessee.

Report Of Committee On Baptist Faith And Message

The 1962 session of the Southern Baptist Convention, meeting in San Francisco, California, adopted the following motion.

"Since the report of the Committee on Statement of Baptist Faith and Message was adopted in 1925, there have been various statements from time to time which have been made, but no overall statement which might be helpful at this time as suggested in Section 2 of that report, or introductory statement which might be used as an interpretation of the 1925 Statement.

"We recommend, therefore, that the president of this Convention be requested to call a meeting of the men now serving as presidents of the various state Conventions that would qualify as a member of the Southern Baptist Convention committee under Bylaw 18 to present to the Convention in Kansas City some similar statement which shall serve as information to the churches, and which may serve as guidelines to the various agencies of the Southern Baptist Convention. It is understood that any group or individuals may approach this committee to be of service. The expenses of this committee shall be borne by the Convention Operating Budget."

Your committee thus constituted begs leave to present its report as follows:

Throughout its work your committee has been conscious of the contribution made by the statement of "The Baptist Faith And Message" adopted by the Southern Baptist Convention in 1925. It quotes with approval its affirmation that "Christianity is supernatural in its origin and history. We repudiate every theory of religion which denies the supernatural elements in our faith."

Furthermore, it concurs in the introductory "statement of the historic Baptist conception of the nature and function of confessions of faith in our religious and denominational life..." It is, therefore, quoted in full as part of this report to the Convention.

"(1) That they constitute a consensus of opinion of some Baptist body, large or small, for the general instruction and guidance of our own people and others concerning those articles of the Christian faith which are most surely held among us. They are not intended to add anything to the simple conditions of salvation revealed in the New Testament, viz., repentance towards God and faith in Jesus Christ as Saviour and Lord.

"(2) That we do not regard them as complete statements of our faith, having any quality of finality or infallibility. As in the past so in the future Baptists should hold themselves free to revise their statements of faith as may seem to them wise and expedient at any time.

"(3) That any group of Baptists, large or small, have the inherent right to draw up for themselves and publish to the world a confession of their faith whenever they may think it advisable to do so.

"(4) That the sole authority for faith and practice among Baptists is the Scriptures of the Old and New Testaments. Confessions are only guides in interpretation, having no authority over the conscience.

"(5) That they are statements of religious convictions, drawn from the Scriptures, and are not to be used to hamper freedom of thought or investigation in other realms of life."

The 1925 Statement recommended "the New Hampshire Confession of Faith, revised at certain points, and with some additional articles growing out of certain needs..." Your present committee has adopted the same pattern. It has sought to build upon the structure of the 1925 Statement, keeping in mind the "certain needs" of our generation. At times it has reproduced sections of the Statement without change. In other instances it has substituted words for clarity or added sentences for emphasis. At certain points it has combined articles, with minor changes in wording, to endeavor to relate certain doctrines to each other. In still others — e. g., "God" and "Salvation" — it has sought to bring together certain truths contained throughout the 1925 Statement in order to relate them more clearly and concisely. In no case has it sought to delete from or to add to the basic contents of the 1925 Statement.

Baptists are a people who profess a living faith. This faith is rooted and grounded in Jesus Christ who is "the same yesterday, and to-day, and for ever." Therefore, the sole authority for faith and practice among Baptists is Jesus Christ whose will is revealed in the Holy Scriptures.

A living faith must experience a growing understanding of truth and must be continually interpreted and related to the needs of each new generation. Throughout their history Baptist bodies, both large and small, have issued statements of faith which comprise a consensus of their beliefs. Such statements have never been regarded as complete, infallible statements of faith, nor as official creeds carrying mandatory authority. Thus this generation of Southern Baptists is in historic succession of intent and purpose as it endeavors to state for its time and theological climate those articles of the Christian faith which are most surely held among us.

Baptists emphasize the soul's competency before God, freedom in religion, and the priesthood of the believer. However, this emphasis should not be interpreted to mean that there is an absence of certain definite doctrines that Baptists believe, cherish, and with which they have been and are now closely identified.

It is the purpose of this statement of faith and message to set forth certain teachings which we believe.

The Baptist Faith and Message

I — THE SCRIPTURES

The Holy Bible was written by men divinely inspired and is the record of God's revelation of Himself to man. It is a perfect treasure of divine instruction. It has God for its author, salvation for its end, and truth, without any mixture of error, for its matter. It reveals the principles by which our lives are to be governed; it is the standard by which all human conduct, creeds, and religious opinions should be tried. The criterion by which the Bible is to be interpreted is Jesus Christ.

Ex. 24:4; Deut. 4:1-2; 17:19; Josh. 8:34; Ps. 19:7-10; 119:11, 30, 105, 140; Isa. 34:16; 40:8; Jer. 15:16; 36:3; Matt. 5:17-18; 23:29; Lk. 21:33; 24:44-48; John 5:39; 16:13-15; 17:17; Acts 2:14-17; 17:11; Rom. 15:4; 16:25-26; 1 Tim. 3:15-17; Heb. 1:1-3; 4:12; 1 Pet. 1:1-3; 2 Pet. 1:1-3.

II — GOD

There is one and only one living and true God. He is an intelligent, spiritual, and personal Being, the Creator, Redeemer, Preserver, and Ruler of the universe. God is infinite in holiness and all other perfections. To Him we owe our existence, and it is His will that we should glorify Him in all that we do. He is the Father, Son, and Holy Spirit, and in His unity and divinity He is the God of the Bible.

er, Son, and Holy Spirit, with distinct personal attributes, but without division of nature, essence, or being.

A. God the Father

God as Father reigns with providential care over His universe, His creatures, and the flow of the stream of human history according to the purposes of His grace. He is all powerful, all loving, and all wise. God is Father in truth to those who become children of God through faith in Jesus Christ. He is fatherly in His attitude toward all men.

Gen. 1:1; 2:7; Ex. 3:14; 6:2-3; 15:11ff.; 20:1ff.; Lev. 22:2; Deut. 6:4; 32:6; 1 Chron. 29:10; Ps. 19:1-3; Isa. 43:3, 15; 64:8; Jer. 10:10; 17:13; Matt. 6:9ff.; 7:11; 23:9; 28:19; Mk. 1:9-11; John 4:24; 5:26; 14:18-19; 17:1-3; Acts 1:7; Rom. 8:14-15; 1 Cor. 8:6; Gal. 4:6; Eph. 4:8; Col. 1:13; 1 Tim. 1:17; Heb. 11:6; 12:9; 1 Pet. 1:17; 1 John 5:7.

B. God the Son

Christ is the incarnate Son of God. In His incarnation as Jesus Christ He was conceived of the Holy Spirit and born of the virgin Mary. Jesus perfectly revealed and did the will of God, taking upon Himself the demands and necessities of human nature and identifying Himself completely with man. He lived yet without sin, and He died for the redemption of all who believe in Him. He is the Son of God, and in His deity He is the God of the Bible.

death on the cross He made provision for the redemption of men from sin. He was raised from the dead with a glorified body and appeared to His disciples as the person who was with them before His crucifixion. He ascended into heaven and is now exalted at the right hand of God where He is the One Mediator, partaking of the nature of God and of man, and is whose Person is effected the reconciliation between God and man. He will return in power and glory to judge the world and to consummate His redemptive mission. He now dwells in all believers as the living and ever present Lord.

Gen. 18:1ff.; Ps. 2:7ff.; 110:1ff.; Isa. 7:14; 53; Matt. 1:18-23; 3:17; 8:29; 11:27; 14:33; 16:16, 27; 17:5; 27:28-16; 28:1-10; Lk. 1:35; 4:41; 22:70; 24:46; John 1:1-18; 29:10, 38; 11:25-27; 12:44-50; 14:7-11; 16:15-16, 28; 17:1-5, 21-22; 20:1-20, 28; Acts 1:9; 2:22-24; 7:55-56; 9:4-5, 20; Rom. 1:3-4; 3:23-26; 5:6-21; 8:1-3, 34; 10:4; 1 Cor. 1:30; 2:2; 8:6; 15:1-8, 24-28; II Cor. 5:19-21; Gal. 4:4-5; Eph. 1:20; 3:11; 4:7-10; Phil. 2:25-11; Col. 1:13-22; 2:9; 1 Thess. 4:14-18; 1 Tim. 2:5-6; 3:16; Titus 2:13-14; Heb. 1:1-3; 4:14-15; 7:14-28; 9:12-15, 24-28; 12:2; 13:8; 1 Pet. 2:21-25; 3:22; 1 John 1:7-9; 3:2; 4:14-15; 5:9; II John 7-9; Rev. 1:13-16; 5:9-14; 12:10-11; 13:8; 19:16.

C. God the Holy Spirit

The Holy Spirit is the Spirit of God. He inspired holy men of old to write the Scriptures. Through illumination He enables men to understand truth. He exalts Christ. He convicts of sin, of righteousness and of judgment. He calls men to the Saviour, and effects regeneration. He cultivates Christian character, comforts believers, and bestows the spiritual gifts by which they serve God through His church. He seals the believer unto the day of final redemption. His presence in the Christian is the assurance of God to bring the believer into the fullness of the stature of Christ. He enlightens and empowers the believer and the church in worship, evangelism, and service.

Gen. 1:2; Judg. 14:6; Job 26:13; Ps. 51:11; 139:7ff.; Isa. 61:1-3; Joel 2:28-32; Matt. 1:18; 3:16; 4:1; 12:28-32; 28:19; Mk. 1:10; 12; Lk. 1:35; 4:1, 18-19; 11:13; 12:12; 24:49; John 4:24; 14:16-17, 26; 15:26; 16:7-14; Acts 1:8; 2:1-4, 38; 4:31; 5:3; 6:3; 7:55; 8:17-39; 10:44; 13:2; 15:28; 16:6; 19:1-6; Rom. 8:9-11; 14:16-26; 1 Cor. 2:10-14; 3:16; 12:3-11; Gal. 4:6; Eph. 1:13-14; 4:30; 5:18; 1 Thess. 5:19; 1 Tim. 3:16; 4:1; II Tim. 1:14; 3:16; Heb. 9:8, 14; 10:1; 12:1; 1 John 4:13; 5:6-7; Rev. 1:10; 22:17.

III — MAN

Man was created by the special act of God, in His own image, and is the crowning work of His creation. In the beginning man was innocent of sin, and was endowed by His Creator with freedom of choice. By his free choice man sinned against God and brought sin into the human race. Through the temptation of Satan man transgressed the command of God, and fell from his original innocence; whereby by his posterity inherit a nature and an environment inclined toward sin, and as soon as they are capable of moral action become transgressors and are under condemnation. Only the grace of God can bring man into His holy fellowship and enable man to fulfill the creative purpose of God. The sacredness of human personality is evident in that God created man in His own image, and in that Christ died for man; therefore every man possesses dignity and is worthy of respect and Christian love.

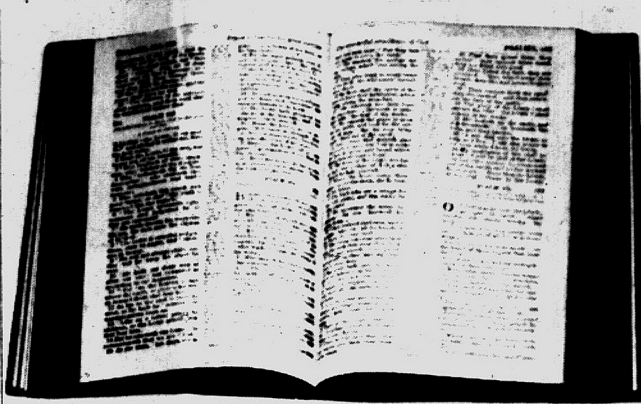
Gen. 1:26-30; 3:5, 7, 18-22; 9:6; Ps. 1:1; 8:6-8; 32:1-5; 51:5; Isa. 6:5; Jer. 17:5; Matt. 16:26; Acts 17:26-31; Rom. 1:26-27; 2:1-3; 7:14-15; 8:14-15; 9:21-24; 1 Cor. 1:21-23; 2:14-15; 3:1-3; 7:1-2; 12:13-14; 13:1-2; 14:1-4; 15:1-58; 16:1-11; 17:1-2; 18:1-11; 19:1-11; 20:1-11; 21:1-11; 22:1-11; 23:1-11; 24:1-11; 25:1-11; 26:1-11; 27:1-11; 28:1-11; 29:1-11; 30:1-11; 31:1-11; 32:1-11; 33:1-11; 34:1-11; 35:1-11; 36:1-11; 37:1-11; 38:1-11; 39:1-11; 40:1-11; 41:1-11; 42:1-11; 43:1-11; 44:1-11; 45:1-11; 46:1-11; 47:1-11; 48:1-11; 49:1-11; 50:1-11; 51:1-11; 52:1-11; 53:1-11; 54:1-11; 55:1-11; 56:1-11; 57:1-11; 58:1-11; 59:1-11; 60:1-11; 61:1-11; 62:1-11; 63:1-11; 64:1-11; 65:1-11; 66:1-11; 67:1-11; 68:1-11; 69:1-11; 70:1-11; 71:1-11; 72:1-11; 73:1-11; 74:1-11; 75:1-11; 76:1-11; 77:1-11; 78:1-11; 79:1-11; 80:1-11; 81:1-11; 82:1-11; 83:1-11; 84:1-11; 85:1-11; 86:1-11; 87:1-11; 88:1-11; 89:1-11; 90:1-11; 91:1-11; 92:1-11; 93:1-11; 94:1-11; 95:1-11; 96:1-11; 97:1-11; 98:1-11; 99:1-11; 100:1-11.

IV — SALVATION

Salvation involves the redemption of the whole man, and is offered freely to all who accept Jesus Christ as Lord and Saviour, who by His own blood has redeemed us from all iniquity, and to Himself has consecrated a peculiar people, zealous of good works.

democratic process under the Lordship of Jesus Christ. In such a congregation members are equally responsible. Its Scriptural officers are pastors and deacons.

The New Testament speaks also of the church as the body of Christ which is the church of the living and ever present Lord. This church is an autonomous body of baptized believers who are associated by covenant in the faith and fellowship of the gospel, observing the two ordinances of Christ, committed to His teachings, exercising the gifts, rights, and privileges bestowed in them by His Word, and seeking to extend the gospel to the ends of the earth. This church is an autonomous body of baptized believers who are associated by covenant in the faith and fellowship of the gospel, observing the two ordinances of Christ, committed to His teachings, exercising the gifts, rights, and privileges bestowed in them by His Word, and seeking to extend the gospel to the ends of the earth. This church is an autonomous body of baptized believers who are associated by covenant in the faith and fellowship of the gospel, observing the two ordinances of Christ, committed to His teachings, exercising the gifts, rights, and privileges bestowed in them by His Word, and seeking to extend the gospel to the ends of the earth.



ward God and faith in the Lord Jesus Christ.

Repentance and faith are inseparable experiences of grace. Repentance is a genuine turning from sin toward God. Faith is the acceptance of Jesus Christ and commitment of the entire personality to Him as Lord and Saviour. Justification is God's gracious and full acquittal upon principles of His righteousness of all sinners who repent and believe in Christ. Justification brings the believer into a relationship of peace and favor with God.

B.—Sanctification is the experience, beginning in regeneration, by which the believer is set apart to God's purposes, and is enabled to progress toward moral and spiritual perfection through the presence and power of the Holy Spirit dwelling in him. Growth in grace should continue throughout the regenerate person's life.

C.—Glorification is the culmination of salvation and is the final blessed and abiding state of the redeemed.

Gen. 3:15; Ex. 3:14-17; 6:2-8; Matt. 1:21; 4:17; 16:21-26; 27:22-28; 28:1-10; Lk. 1:68-69; 2:3-21; 3:16; 5:24; 10:9; 28:29; 15:1-6; 17:17; Acts 2:21; 4:12; 15:11; 16:30-31; 17:30-31; 20:32; Rom. 1:16-18; 2:4; 3:23-25; 4:3ff.; 5:10; 6:1-23; 8:1-18; 29-39; 10:9-10, 13; 11:14; 1 Cor. 1:18, 30; 6:19-20; 15:10; II Cor. 5:17-20; Gal. 2:20; 3:13; 5:22-25; 6:15; Eph. 1:7; 2:8-22; 4:11-16; Phil. 2:12-13; Col. 1:9-22; 3:1ff.; 1 Thess. 5:23-24; II Tim. 1:12; Titus 2:11-14; Heb. 2:1-3; 5:8-9; 9:24-28; 11:1-12; 13:14; James 2:14-26; 1 Pet. 1:2-3; 1 John 1:6-2:11; Rev. 3:20; 21:1-22:5.

V — GOD'S PURPOSE OF GRACE

Election is the gracious purpose of God, according to which He regenerates, sanctifies, and glorifies sinners. It is consistent with the free agency of man, and comprehends all the means in connection with the end. It is a glorious display of God's sovereign goodness, and is infinitely wise, holy, and unchangeable. It excludes boasting and promotes humility.

All true believers endure to the end. Those whom God has accepted in Christ, and sanctified by His Spirit, will never fall away from the state of grace, but shall persevere to the end. Believers may fall into sin through neglect and temptation, whereby they grieve the Spirit, impair their graces and comforts, bring reproach on the cause of Christ, and temporal judgments on themselves, yet they shall be kept by the power of God through faith unto salvation.

Gen. 1:2-3; Ex. 19:5-8; I Sam. 8:4-7, 19-22; Isa. 5:1-7; Jer. 31:31ff.; Matt. 16:18-19; 21:28-45; 24:22, 31; 25:34; Lk. 1:68-79; 2:29-32; 19:41-44; 24:44-48; John 1:12-14; 3:16; 5:24; 6:44-45, 65; 10:27-29; 15:16; 17:6; 12:17-18; Acts 20:32; Rom. 5:9-10; 8:28-39; 10:12-15; 11:5-7, 26-36; 1 Cor. 1:2-3; 12:13-14; 13:1-2; 14:1-4; 15:1-58; 16:1-11; 17:1-2; 18:1-11; 19:1-11; 20:1-11; 21:1-11; 22:1-11; 23:1-11; 24:1-11; 25:1-11; 26:1-11; 27:1-11; 28:1-11; 29:1-11; 30:1-11; 31:1-11; 32:1-11; 33:1-11; 34:1-11; 35:1-11; 36:1-11; 37:1-11; 38:1-11; 39:1-11; 40:1-11; 41:1-11; 42:1-11; 43:1-11; 44:1-11; 45:1-11; 46:1-11; 47:1-11; 48:1-11; 49:1-11; 50:1-11; 51:1-11; 52:1-11; 53:1-11; 54:1-11; 55:1-11; 56:1-11; 57:1-11; 58:1-11; 59:1-11; 60:1-11; 61:1-11; 62:1-11; 63:1-11; 64:1-11; 65:1-11; 66:1-11; 67:1-11; 68:1-11; 69:1-11; 70:1-11; 71:1-11; 72:1-11; 73:1-11; 74:1-11; 75:1-11; 76:1-11; 77:1-11; 78:1-11; 79:1-11; 80:1-11; 81:1-11; 82:1-11; 83:1-11; 84:1-11; 85:1-11; 86:1-11; 87:1-11; 88:1-11; 89:1-11; 90:1-11; 91:1-11; 92:1-11; 93:1-11; 94:1-11; 95:1-11; 96:1-11; 97:1-11; 98:1-11; 99:1-11; 100:1-11.

VI — THE CHURCH

A New Testament church of the Lord Jesus Christ is a local body of baptized believers who are associated by covenant in the faith and fellowship of the gospel, observing the two ordinances of Christ, committed to His teachings, exercising the gifts, rights, and privileges bestowed in them by His Word, and seeking to extend the gospel to the ends of the earth. This church is an autonomous body of baptized believers who are associated by covenant in the faith and fellowship of the gospel, observing the two ordinances of Christ, committed to His teachings, exercising the gifts, rights, and privileges bestowed in them by His Word, and seeking to extend the gospel to the ends of the earth.

Isa. 2:4; 11:9; Matt. 16:27; 18:8-9; 19:28; 24:27, 30, 36, 44; 25:31-46; 26:64; Mk. 8:38; 9:45-48; Lk. 12:40, 48; 16:19-26; 17:22-37; 21:37-38; John 14:1-3; Acts 1:11; 17:31; Rom. 14:10; 1 Cor. 4:8; 15:24-28, 35-58; II Cor. 5:10; Phil. 3:20-21; Col. 1:5; 3:4; 1 Thess. 4:14-18; 5:10; II Tim. 4:1, 8; Titus 2:13; Heb. 9:27-28; James 5:8; I Pet. 3:7ff.; I John 3:28; 3:3; Jude 14; Rev. 1:13; 3:11; 20:1-6; 21:1-3.

IX — THE KINGDOM

The Kingdom of God includes both His general sovereignty over the universe and His particular kingship over men who willfully acknowledge Him as King. Particularly the Kingdom is the realm of salvation into which men enter by trustful, childlike commitment to Jesus Christ. Christians ought to pray and to labor that the Kingdom may come and God's will be done on earth. The full consummation of the Kingdom awaits the return of Jesus Christ and the end of this age.

Gen. 1:1; Isa. 9:6-7; Jer. 23:5-6; Matt. 3:2; 4:8-10, 23; 12:28-29; 13:12-13; 25:31-46; 26:29; Mk. 1:14-15; 9:1; Lk. 4:43; 8:1; 9:2; 12:31-32; 17:20-21; 23:42; John 3:3; 18:36; Acts 1:6-7; 17:23-31; Rom. 14:17; 8:19; I Cor. 15:24-28; Col. 1:13; Heb. 11:10, 16; 12:28; I Pet. 2:4-10; 4:13; Rev. 1:6, 9; 5:10; 11:15; 21:2-2.

LAST THINGS

God, in His own time and in His own way, will bring the world to its appropriate end. According to His promise, Jesus Christ will return personally and visibly in glory to the earth; the dead will be raised; and Christ will judge all men in righteousness. The unrighteous in their resurrected and glorified bodies will receive their reward and will dwell forever in Heaven with the Lord.

3:6; 13:1-3; 14:23, 27; 15:1-30; 16:5; 20:28; Rom. 1:7; I Cor. 1:2; 3:16; 5:4-5; 7:17; 9:13-14; 12; Eph. 1:22-23; 2:19-22; 3:8-11, 21; 5:22-32; Phil. 1:1; Col. 1:18; I Tim. 3:15; 4:14; I Pet. 5:14; Rev. 2:3; 21:2-3.

VII — BAPTISM AND THE LORD'S SUPPER

Christian baptism is the immersion of a believer in water in the name of the Father, the Son, and the Holy Spirit. It is an act of obedience symbolizing the believer's faith in a crucified, buried, and risen Saviour, the believer's death to sin, the burial of the old life, and the resurrection to walk in newness of life in Christ Jesus. It is a testimony to his faith in the final resurrection of the dead. Being a church ordinance, it is prerequisite to the privileges of church membership and to the Lord's Supper.

The Lord's Supper is a symbolic act of obedience whereby members of the church, through partaking of the bread and the fruit of the vine, memorialize the death of the Redeemer and anticipate His second coming.

Matt. 3:13-17; 26:26-30; 28:19-20; Mk. 1:9-11; 14:22-26; Lk. 3:21-22; 22:19-20; John 3:23; Acts 2:41-42; 8:35-39; 16:30-33; Acts 20:7; Rom. 6:3-5; I Cor. 10:16, 21; 11:23-29; Col. 2:12.

VIII — THE LORD'S DAY

The first day of the week is the Lord's Day. It is a Christian institution for regular observance. It commemorates the resurrection of Christ from the dead and should be employed in exercises of worship and spiritual devotion, both public and private, and by refraining from worldly amusements, and resting from secular employments, work of necessity and mercy only being excepted.

Ex. 20:8-11; Matt. 12:1-12; 28:1ff.; Mk. 2:27-28; 16:1-7; Lk. 24:1-3, 33-36; John 4:21-24; 20:1, 19-28; Acts 20:7; I Cor. 16:1-2; Col. 2:16; 3:16; Rev. 1:10.

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Gen. 1:1; Isa. 9:6-7; Jer. 23:5-6; Matt. 3:2; 4:8-10, 23; 12:28-29; 13:12-13; 25:31-46; 26:29; Mk. 1:14-15; 9:1; Lk. 4:43; 8:1; 9:2; 12:31-32; 17:20-21; 23:42; John 3:3; 18:36; Acts 1:6-7; 17:23-31; Rom. 14:17; 8:19; I Cor. 15:24-28; Col. 1:13; Heb. 11:10, 16; 12:28; I Pet. 2:4-10; 4:13; Rev. 1:6, 9; 5:10; 11:15; 21:2-2.

LAST THINGS

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Isa. 2:4; 11:9; Matt. 16:27; 18:8-9; 19:28; 24:27, 30, 36, 44; 25:31-46; 26:64; Mk. 8:38; 9:45-48; Lk. 12:40, 48; 16:19-26; 17:22-37; 21:37-38; John 14:1-3; Acts 1:11; 17:31; Rom. 14:10; 1 Cor. 4:8; 15:24-28, 35-58; II Cor. 5:10; Phil. 3:20-21; Col. 1:5; 3:4; 1 Thess. 4:14-18; 5:10; II Tim. 4:1, 8; Titus 2:13; Heb. 9:27-28; James 5:8; I Pet. 3:7ff.; I John 3:28; 3:3; Jude 14; Rev. 1:13; 3:11; 20:1-6; 21:1-3.

X — EVANGELISM AND MISSIONS

Every Christian is under obligation to seek to make the will of Christ known to the world. The church is to be a witness to the world, and to seek to bring the gospel to the ends of the earth.

Isa. 60:1-3; Matt. 28:19-20; Mk. 16:7-8; Lk. 24:47; John 14:23; Acts 1:8; 13:46-47; 17:17; 18:25-26; 19:10; 20:25; 21:10; 22:15; 23:11; 24:14; 26:18; 28:22; Rom. 1:13-15; 10:13-15; 15:19; 1 Cor. 9:16-17; 2 Cor. 5:11-12; Gal. 3:23-25; Eph. 4:1-3; Phil. 1:5; 2:14-15; 3:1-2; 4:1-3; 1 Thess. 2:1-2; 2 Thess. 1:4-5; 3:1-2; I Tim. 2:8-10; 4:10-11; 6:18-19; 2 Tim. 1:8-9

Thursday, March 14, 1963

The freedom of any society varies proportionately to the volume of its laughter.—Zero Mostel

National Training Union

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Press and the Evangelical Press Assn.



REV. AND MRS. C. F. ANGLIN, pictured, of French Camp, celebrated their 50th wedding anniversary on December 25, 1962. Their children, Ernest Anglin of Winona, Mrs. J. E. Nail of Bellefontaine, and Mrs. Calvin Malone of Kilmichael honored them with Open House in the parents' home, with 35 guests present. Mrs. Anglin, the former Zellie McGlothlin, was reared in north Mississippi and Mr. Anglin near Cooper, Texas. The couple were married near Paris, Texas on December 25, 1912 and came to Mississippi in July, 1914, where Mr. Anglin has pastored churches in Alcorn, Montgomery, Attala, and Choctaw Counties. Currently he is pastor of Covenant Church in Choctaw County, where he has served since the church was constituted in 1937. Rev. J. E. Drane of Ackerman performed the ceremony at the anniversary celebration in which the Anglins renewed their vows.

Names In The News

Dr. W. C. Fields was guest speaker at First Church, Yazoo City, on Sunday, March 3, introducing the Week of Prayer for Home Missions. Dr. Fields, former pastor at First, Yazoo City and former editor of the Baptist Record, is author of the Home Mission study book, "The Chains Are Strong." He is now Public Relations Director of the Southern Baptist Convention Executive Committee in Nashville, Tennessee. Dr. James Yates is pastor of First Church, Yazoo City.

Dr. Samuel G. Shepard of Erlanger, Kentucky has accepted the call of First Church,

Tupelo, as pastor. Dr. Shepard will move to Tupelo some time during March. Dr. Shepard is the son of missionaries to Brazil. Mrs. Shepard is the daughter of a missionary couple to Africa.

Tommy Fortenberry has accepted the position as minister of music at the Saltillo Church, Lee County. Tommy is a student at Mississippi State University. He is from Columbia.

Rev. John Gunter, who has been serving as interim pastor of the Chesterville Church, Lee County, has been called as pastor and has accepted. He is to be ordained to the ministry at Plantersville Church.

Dr. John W. Landrum is back in the pulpit at First Church, Grenada, after a confining period of illness.

Dr. James E. Safley, a medical doctor from Brookhaven, brought the evening message at the Lucien church on February 17. Rev. J. A. King is the pastor.

Rev. Charles R. King is the new pastor at Louin. He came to this pastorate from Neshoba County, where he was pastor of Bond Church for twelve months.

Rev. Joe C. Carlisle is pastor of the Bay Springs Mission, Jasper County. A student at Mississippi College, he lives in Jackson. He is serving the mission on a half-time basis.

Rev. Raymond Wilson has resigned the New Concord Church to become pastor of Sardis Church in Neshoba County.

William S. Fennell, Jr., director of education at Daniel Memorial Church, Jackson, is author of an article in the March, 1963 "Sunday School Builder." Entitled "A Great Field for Evangelism" the article deals with the M. F. Bullock family of Daniel Church, and the Cradle Roll Department of the Sunday school and its role in evangelism. Dr. Allen Webb is pastor of the Daniel Memorial Church.

Barrett Speaks At Brotherhood

Rev. Burnis Barrett, pastor at Washington Church, was guest speaker at the quarterly meeting of the Franklin County Brotherhood on March 4 at Concord Church. Concord ladies served refreshments at the men's meeting.

Sunday Reports

Sunday School Attendance Training Union Attendance Additions To The Church

MARCH 10, 1963		
Arbor Grove (Chickasaw)	140	80
Brandon, 1st	229	164
Bruch, 1st	290	94
Bruce Mission	32	34
Byram Memorial	105	34
Brookhaven, 1st	898	298
Main	801	260
Halbert Heights	97	38
Canton Center Terrace	227	135
Carthage, 1st	216	97
Cleveland Calvary	209	107
Collins	216	274
Columbia 1st	287	274
Crowder	163	80
Crystal Springs 1st	567	189
Fellowship (Chowhau)	259	35
Fellowship (Pike)	63	46
Forest	342	88
Georgetown	97	47
Greenville, Emmanuel	180	60
Greenville, First	1011	330
Main	843	289
Greenfield	99	41
Chinese	69	
Greenwood, Calvary	469	170
Greenwood, North	417	106
Hindsboro	425	187
Hattiesburg:		
38th Avenue	243	111
Temple	182	21
Temple	578	216
Main St.	946	354
North Main	30	19
Wayside	894	308
Main	612	198
Houston, 1st	370	150
Main	31	27
Parkway Chapel	228	148
Indiana, Second	269	107
Rita Bena, 1st	861	272
Gulfport, 1st	243	68
Gulfport, Grace Mem.	47	
Northward Chapel	750	213
Jackson:		
Ridgecrest	119	59
Doddville Heights	1540	552
Calvary	1472	510
Main	68	42
Mission	1700	494
First	450	154
Oak Forest	214	92
Elaine	262	105
Robinson St.	329	153
Highland	178	71
Grandview	553	184
Hillcrest	1045	418
Daniel Memorial	203	98
McLaurin Heights	15	
Lakeview Mission	231	83
Briarwood Drive	355	130
Raymond Road	141	89
Crestwood	360	147
McDowell Road	223	110
West Jackson	945	400
Parkway	181	94
Emmanuel	308	111
Alta Woods	1292	482
Broadmoor	184	83
Forest Hill	306	163
Southside	186	78
Koehnke, Parkway	517	214
Laurel:		
Wagnolia St.	433	150
First	406	133
Second Avenue	251	97
Wildwood	232	85
Liberty	27	32
Ludlow	225	132
Roundway Mission	353	138
McComb, Locust St.	209	43
McComb, East	240	83
McComb, South	167	80
McComb, Central	303	127
Natchez:	545	151
Parkway	724	241
Pascagoula:		
First	711	13
Main	159	65
C. C. Nursing Home	11	
Unity	63	
Brady Mission	173	73
Orange Grove	353	117
Pearson (Rankin)	141	54
Petal, Crestview	126	40
Petal, Harvey	358	105
Main	42	21
Harvey	790	196
Picayune, 1st	690	29
Mission	77	91
Poehontas	143	57
Quilman, 1st	301	135
Rosalia Springs (Leb.)	323	141
Richland (Rankin)	54	30
Rosedale, 1st	57	36
Ruth	118	59
Sardis (Copiah)	170	96
Springfield (Scott)	213	80
Star	185	82
Stonewall, 1st	638	197
Terry	135	63
Tupelo, Harrisburg	265	114
Tulwiler, 1st	69	53
Vicksburg, Trinity		
Water Valley, Second		

MARCH 3, 1963		
Aberdeen, 1st	393	117
Arbor Grove (Chickasaw)	158	90
Belden	170	103
Biloxi, Bay Vista	235	97
Carthage, 1st	219	97
Calhoun City, 1st	323	141
Canton, Center Terrace	311	126
Carterville (Leb.)	115	69
Center Grove (Okt.)	57	18
Cedar Grove (Green)	104	61
Cleveland, Immanuel	799	177
Columbus, 1st	799	177
Fellowship (Choctaw)	71	28
Greenwood, Calvary	455	171
Hattiesburg:		
Temple	565	214
First	898	298
Houston, 1st	429	167
Main	389	136
Parkway Chapel	40	31
Laurel:		
Second Avenue	399	132
Highland	452	248
Liberty	302	102
Lyon	234	78
Roundway Mission	26	28
New Albany, 1st	584	171
Oliver Branch	184	51
Pascagoula, Unity	195	74
Brady Mission	12	34
Pascagoula, 1st	701	342
Main	688	
G. C. Nursing Home	13	60
Philadelphia, N. Calvary	171	59
Pleasant Hill (Lowndes)	130	
Main	41	

Report Of...

(Continued from page 3)
Hugh R. Bumpas, Oklahoma City, Oklahoma
David G. Anderson, North Charleston, South Carolina
E. Warren Rust, Cleveland, Tennessee
James H. Landes, Wichita Falls, Texas
R. P. Downey, Salem, Virginia

CALL TO MINISTRY CHANGES MANY OCCUPATIONS

LOUISVILLE (BP)—If you judge by their former jobs, God's call to the ministry is no respecter of occupations. Students entering Southern Seminary here for the first time this semester attest to that.

One student qualifies for future membership in the Southern Baptist Flying Parsons organization, even before beginning his seminary study. He's Cecil G. Thrasher Jr., a native of Moulton, Ala. He spent the past nine years as a pilot in the military.

Another new student, Robert J. Cook, Gibsonton, Fla., should find his experience as a funeral director's assistant helpful to him in the pastorate.

Other professions from which the student preachers have come include those of bookkeeper, medical laboratory technician, auto mechanic, teacher of vocational agriculture, statistician, electrician, welder and banker.

The students came from eight states. They're part of more than 800 students now studying on the Southern Seminary campus.



Woman's Missionary Union

President—MRS. J. T. LYONS, McComb
Executive Secretary—MISS EDWINA ROBINSON
YWA Director—MISS MARJEAN PATTERSON
Sunbeam Director—MISS WAUDINE STOREY
GA Director—MISS RUTH WOMACK

WMU Convention

MARCH 26-27 FIRST BAPTIST CHURCH, JACKSON Schedule of Speakers and Emphases

Tuesday Morning—9:15	
Anniversary presentation	Miss Alma Hunt, Executive Secretary Woman's Missionary Union, SBC
Tuesday Afternoon—1:45	
Foreign Missions	Dr. H. Cornell Goerner, Area Secretary of Foreign Mission Board
World Missions	Dr. Dorine Hawkins, Directress Woman's Training School, Rio de Janeiro, Brazil
Tuesday Night—7:30	
World Missions	Dr. H. Cornell Goerner, Foreign Mission Board
Home Missions	Dr. Arthur B. Rutledge, Home Mission Board
Missions	Dr. Chester Quarles, State Mission Board
Missions	Miss Alma Hunt, Woman's Missionary Union, SBC
Wednesday Morning—9:15	
Home Missions	Miss Elizabeth Provence, Rachel Sims Mission, New Orleans
World Missions	Mrs. Anibal Espinosa, Cuba
Missions	Dr. Arthur B. Rutledge, Director Division of Missions, Home Mission Board
Wednesday Afternoon—1:45	
Missions in Overseas Service	The women will tell of "Family Life"
The men will tell of the "Baptist Witness"	Brazil
Chile	Rev. and Mrs. George Canzoneri
Ecuador	Miss Dorothy Latham
Indonesia	Mrs. Gerald Riddell
Japan	Rev. James P. Gilbert
Nigeria	Mrs. Howard Hamrick
Philippines	Rev. and Mrs. Ralph V. Calcote
Spain	Miss Antonina Canzoneri
Thailand	Rev. and Mrs. James A. Foster
Special Features	Rev. and Mrs. Charles W. Whitten
Rev. and Mrs. J. Ralph Marshall	

CORRECTION:
There will be no banquet at the WMU Convention this year.

BAPTIST TRAINING UNION DEPARTMENT

DIRECTOR
Kernit S. King

SECRETARIES
Miss Betty Lewis
Mrs. John L. Walker

ASSOCIATES
Miss Evelyn George
G. G. Pierce
James Harrell
Norman A. Rodgers

Hinds Association Group Training School

Hinds Association Training Union recently promoted Group Training Schools. These were conducted under the leadership of Dr. J. Clark Hensley, Superintendent; Jimmie Davis, Association Training Union Director; and Curtis Beard, who was the Dean of the Schools.

Calvary Church enrolled 86; Daniel, 103; West Jackson, 51; Woodland Hills, 42; for a total of 282.

Adult Manual Studies were held in several churches also. Broadmoor enrolled 150; Emmanuel, 38; Parkhill, 36; Raymond 59; Raymond Road, 33; and Southside, 40. Twenty-seven churches were represented in the meetings and a total of 870 were enrolled.

World Missions Week - April 21-26, 1963

World Missions Week is no doubt the most important program that will be promoted by Southern Baptists this year. This is an appropriate time for such program to be entered into for several reasons.

- (1) It is a part of the Baptist Jubilee Celebration—150 years of organized Baptist work in North America. Baptists are historically missionary. In fact when one says that he is a Baptist he says that he is a missionary. Technically it is incorrect to say "Missionary Baptist." There is no other kind of Baptist.
- (2) The needs of the world. At no time in history of mankind have there been so many active foes of Christianity—Communism, Liberalism, Modernism and other movements that would destroy Christianity and belief in the Bible and belief in God if they could.
- (3) The large numbers of people without knowledge of God. The "population explosion" may be a familiar expression today, but it does not adequately convey the idea of the vastness of the crowd who has never heard of Jesus.
- (4) The much publicized decline in Baptist statistics—fewer converts last year than previously, decrease in the number of preachers, music and educational workers, mission volunteers and other church related vocation students in the colleges and seminaries in the last couple of years, lower percentages of gains in Sunday school and Training Union enrollments.

These and other reasons should be reasons to prompt us to the highest level of activity in World Missions Week, April 21-26, 1963.



RECENTLY NAMED PUBLICATIONS HEADS at Mississippi College for the coming year are shown above, following their appointment by the college's Publications Board. They are, left to right: (seated) Carolyn Kossanke, Chattanooga, Tenn., business manager of the TRIBESMAN, campus yearbook; Sylvia Harst of Jackson, editor of the COLLEGIAN, student newspaper; Dianne Dunagin, Hattiesburg, TRIBESMAN editor; (standing) Jim McGinnis, Jackson, newspaper business manager; and Horace Newcomb, Jackson, editor of the campus literary magazine, the ARROWHEAD. Not pictured is Barry Hannah, Clinton, ARROWHEAD business manager. (MC Photo)

Sunday School Department

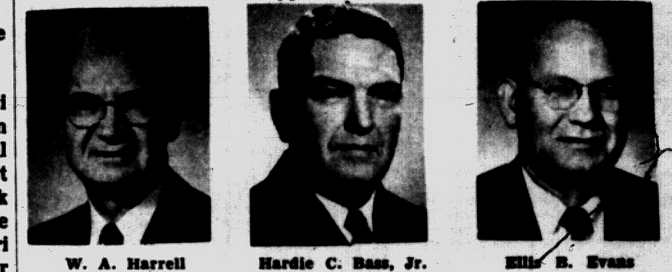
BRYANT M. CUMMINGS
Department Secretary
MRS. JUDSON IRWIN
Secretary
MRS. JAMES DUCK
Secretary

CAROLYN MADISON
Associate
JOHN D. ALEXANDER
Associate
W. T. DOUGLAS, Associate

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April 23-24
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Educational Directors—Other Staff Members
Planning and Survey Committees—Building Committees—Other interested in Better Church Buildings
Architects—Engineers—Building Contractors—Material Suppliers



From the Church Architecture Department, Baptist Sunday School Board, Nashville, W. A. Harrell, Secretary, Hardie C. Bass, Jr., A. I. A., Chief Architect and Ellis B. Evans, Consultant, will come to participate in the program and special conferences.

The opening session will begin Tuesday afternoon at 3:00 p.m. and continue through noon of Wednesday.

Special conferences may be arranged with committees, pastors, architects, and others. These personal conferences will be held Wednesday afternoon, April 24. All conferences should be scheduled by writing Bryant Cummings, Box 530, Jackson 5, Mississippi.

For reservations at Gulfshore, write A. L. Nelson, Gulfshore Baptist Assembly, Pass Christian, Mississippi, and enclose \$2.00 for registration-insurance fee.

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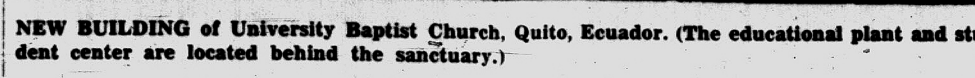
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University Baptist Church was organized in Quito, Ecuador, in 1961, as a mission of Central Baptist Church, Quito.

ern Baptist mission work and the capital a total of three. (In addition, these churches

Houston, First	1341.27	New Hope	10.00	Lula	120.
Mount Olive	60.56	Longview	281.68	Lyon	125.
Okolona, First	1218.57	Pontotoc	9.	Rena Lara	9.
Pleasant Ridge	212.63	First	2220.03	Tunica	342.
			27.00		

Calvary ..	434.63	Baldwin ..	657.30	Mt. Zion ..	47
First ..	4259.61	Booneville ..		New Hope ..	43
West End ..	400.02	Calvary ..	403.00	Senatobia ..	129
Pine Bluff ..	11.00	East ..	158.00	Strayhorn ..	2
Cedar Bluff ..	21.00	First ..	2293.35	Wyatt ..	30
Good ..	26.50	Imman ..	50.00	Wm. ..	30

Calvary	155.91	Calvary	155.91	Calvary	155.91
East End	719.22	Fellowship	41.50	O'Leary	79.21
Fairview	833.14	Falkner	79.21	Thilloba	28.58
First	716.50	Dumas	28.58		40.00
Plymouth	100.00	Harmony	40.00		35.73
		Oakland	35.73		

Aberdeen, First	2761.11	Walnut ..	152.72	Gunnison ..	200.00
Amory, First	164447	Unity ..	16.50	Interstate ..	100.00
Becker ..	60.00	Tishomingo		Merigold ..	40.00
Bigbee ..	32.73	Belmont ..	900.20	Morrison's Chapel	18.00
Calvary ..	20.00	Burnsville ..	82.00	Pace ..	18.00
				Providence ..	18.00

Concord	202.32	Old Union	25.00	First	423
Deer Brook	106.01	Tishomingo	15.00	Second	12
Elon	62.00	New Cross Roads	33.00	Calvary	1
Macon		Union County		Gooden Lake	5
Calvary	91.00	Beech Spring	151.07	Isola	1
First	2294.32	Elliotown	190.00		

Shades, the	562.89	New, Thomas	79.00	Minter City	2
Morgan Chapel	100.00	New Albany		Phillipston	2
New Hope	13.60	First	\$130.18	Riverside	18
Self Creek	108.00	Northside	222.77	Schlater	19
Pleasant Ridge	14.00	New Harmony	17.54	Sidon	19
Starkville		Pleasant Ridge	79.46	Spartanburg	4

Cavary	612.30	Fairhaven	11.78	First	75
Dry Creek	30.00	Ebenezer	34.50	Second	33
Ellison Ridge	68.00	Eudora	350.28	Inverness	26
Evergreen	618.15	Gray's Creek	20.25	Linn	37
Harmony	51.18	Hernando	747.24	Moorhead	40
Liberty	174.90	Horseshoe	41.23	Rome	13

Poplar Flat	\$20.00	Smithy	\$6.00	Paynes	75.00
Wess Chapel	14.00	Southaven	41.00	Paul	2.00
Gum Branch	12.24	Lafayette		Philipp	8.00
Union Ridge	34.00	Abbeville	56.50	Spring Hill	17.00
Oak Grove	15.00	Anchor	48.15	Summer	
		Clear Creek	140.50		

North	25.63	Shiloh	25.00	Bogue	19.00
South	47.51	Union West	45.00	Darlove	13.00
Tate Street	1050.00	Yellow Leaf	660.25	Forkland	8.00
West	600.62	Temple Heights	41.00	Greenfield, 1st	27.00
Hinkle	43.50	Marshall		Greenville	
				Celina	

Benton	278.16	Salem	2.77	First &	223
Ashland		Panola		Parkview	3
Hickory Flat	160.00	Batesville		Swiftwater	131
Hamilton	58.58	Calvary	35.90		
Hawamba	58.00	First	28.00		

DISTRICT 2

Bussell	240.00	Easley Memorial	13.35	First	201
Brewer	50.80	Pharsalia	15.00	Second	7
Camp Creek	183.35	Liberty Hill	45.00	McAdams	23
Euelatubba	25.00	Locke Station	81.96	McCool	18
Guntown	51.63	McIvor	60.00		
Nuttsien	204.30				

Calvary	\$438.98	Crozier	151.89	Calhoun	11
East	428.70	Darling	180.00	Bradford	9
First	2364.07	Fairhaven	64.50	Banner	5
Harrisburg	1218.25	Lambert	156.35	Bethany	10
Parkway	551.42	Marks		Bethel	15
		First	1000.00	Etc. Crk	

Friendship	103.33	Riverside	146.75	St. Charles	146.75
Harmony	10.83	Dundee	144.00	Macedonia	144.00
Purvis	134.15	Fairview	87.37	Old Town	144.00
Immanuel	15.00	Jonestown	145.17	Pittsburg	144.00
Seaside Hill	26.00	Little Rock		Poplar Springs	144.00

[illegible]



THE HOUSE — An elderly business man tries to convince his wife that their pretentious home is not their real security. The house, which he gave her some years before, must be mortgaged to save his business. Horrified at the possibility of losing social standing, she refuses, only to discover that a house can become useless and empty. "The House" is a film in "The Answer" series produced by the Southern Baptist Radio and Television Commission. It will be telecast in Mississippi over the following stations: Jackson, WLBT-TV, 7:30 a. m. Sunday, Meridian, WTKO-TV, 12:30 p. m. Sunday. Check your local newspaper for possible time changes.

RELIGIOUS EMPHASIS WEEK SET AT MISSISSIPPI COLLEGE

The week of March 25-29 has been designated as Religious Emphasis Week at Mississippi College, according to campus Baptist Student Union director, Coby Byrne.

In recognition of the Southern Baptist Convention's designation of 1963 as World Missions Year, the week's program will center around the meaning of Christian missions. The selected theme for the week is "My Christ... the World."

Religious Emphasis Week is an annual affair, "designed to make the college student more aware of the opportunities and responsibilities of today's Christian youth."

During the week the college will be host to representatives and guest speakers from such areas of specialized mission service as the Mississippi Baptist Convention, Home and Foreign Mission Boards of the Southern Baptist Convention,

the Good Will Center, and the Sellar's Home.

Morning and evening worship services will be held daily in Nelson Auditorium and informal discussions and seminars will take place throughout each day. The week's activities will be climaxed with a banquet sponsored by the Baptist Student Union, featuring Dr. Sam Canata, medical missionary to Southern Rhodesia as speaker.

Leading in the planning and executing of the week's program will be general chairman, Jerry Rankin of Clinton, and associate chairman, Mildred James of Hattiesburg. Tim Townsend, Charlotte, N. C., is president of the Mississippi College Baptist Student Union and also serves as state BSU president.

Temper is a valuable possession, so don't lose it.

TATE STREET REDECORATES

Tate Street Church, Corinth, is in the process of remodeling and redecorating the church auditorium.

Needed repairs on the exterior and interior of the building will be made; the risers in the choir loft have been raised to give the voices of the choir members more projection; the railings around the organ and piano will be extended to the walls and swinging doors installed; a new beige all-wool carpet will be installed on the rostrum, choir loft, and steps to the rostrum; the interior of the building will be painted in a pastel green; pews will be placed in the choir loft, replacing the chairs which are in the choir loft now; and, the interior trim work will be painted.

The redecoration of the church is to be completed before the Revival Crusade which Tate Street will have March 31-April 12.

Rev. Henry E. White, Jr. is pastor of Tate Street.

Clarke Sends Most Students To Conference

More than sixty students from Clarke College, Newton, attended the ninth annual Student Missions Conference at New Orleans Seminary. Out of the four hundred college representatives, Clarke had the largest number.

Speakers for the conference came from Nigeria, Spain, East Africa, Chile, Philippines, Ecuador, Italy, and the Home and Foreign Mission Board of the Southern Baptist Convention.

"This year's mission conference was the best I ever attended," stated J. B. Costlow, Clarke College Baptist Student Union Secretary, who accompanied the student group.

On their return to Mississippi they stopped at the Grace Memorial Church in Gulfport for the Sunday morning worship service.

Father of Missionary Dies

O. Kimmey, father of Mrs. Charles W. Campbell, missionary to Argentina, died February 18 in Winnsboro, Tex. Mrs. Campbell, the former Bernadene Kimmey, of Wood County, Texas, may be addressed at Darregueira 28, Bahia Blanca, Argentina.

THE SUNDAY SCHOOL LESSON—Jesus Shows His Authority

By Clifton J. Allen
Mark 11:1 to 12:12

We have come to a major turning point in the Gospel of Mark. Chapter 11 marks the beginning of Passion Week.

Jesus was entering into the very shadow of the cross. We can well humble ourselves in reverential wonder and spiritual reflection as we study the dramatic events leading up to the crucifixion. Our larger Bible lesson tells of the triumphal entry on Sunday, the cleansing of the Temple on Monday, and the first of a series of captious questions directed to Jesus by the chief priests and scribes and elders on Tuesday. The crucial issue in these events had to do with who Jesus was and with the nature and source of his authority.

The need for authority is set deep in a person's life. Without it, there is no final voice as to duty, no source of reference for moral practice, no value to claim supreme allegiance, and no center around which to build life's purpose. Without authority, life becomes chaos. In the authority of Christ, life is made free.

The Lesson Explained
AUTHORITY IN ACTION (vv. 15-18)
Having spent the night in Bethany, Jesus came to the Temple—almost certainly on Monday. What a scene confronted Jesus! The place designed to be the house of God, designed for prayer and worship, had been turned into a place of merchandise, a veritable den of thieves. Traders and money-changers had so filled the court of the Gentiles that it was impossible for non-Jews to have any access to the only part of the Temple they were permitted to enter. Jesus' righteous wrath expressed itself in vigorous but appropriate action. He drove out the greedy exploiters of worship and overthrew their tables and seats. He rebuked the shameful desecration which was changing the house of prayer into a marketplace of thievery. What Jesus did require courage, strength of personality, and a holy passion for spiritual values. He was not weakling; he was never effeminate though infinitely gentle. His indignation against evil was the expression of his divine holiness.

By cleansing the Temple

Jesus asserted his authority over the Temple. He identified himself with God the Father and claimed lordship over the Temple. He thus declared himself to be the rightful object of worship. It was the implication of these claims that aroused the scribes and chief priests to determination for Jesus' destruction.

AUTHORITY IN QUESTION (vv. 27-28)

As Jesus was walking in the Temple, the chief priests and scribes and elders challenged Him with the question: "By what authority doest thou these things?" They had been smarting under the rebuke involved in his driving the traders from the Temple. They resented his demonstration of authority over the Temple. In the eyes of the Sanhedrin, Jesus was not even an accredited teacher. What right had he to interrupt the religious profiteering in the Temple? What kind of authority was he claiming? From whom did he obtain it? The representatives of the Sanhedrin had no real interest in learning about the authority of Jesus as a basis for faith in him. They hated him for his good works because their own works were evil.

AUTHORITY FROM GOD (vv. 29-33)

Jesus refused to answer the question of the religious leaders directly. Instead, he put a question to them. His purpose was to expose their unwillingness to recognize that his authority came from God. He asked them about the baptism of John, whether it was from heaven or of men. They saw the point all too clearly. If they had admitted that John was truly a prophet from God, they would have had to acknowledge John's testimony that Jesus was the Messiah from heaven. They would not admit that. And they were afraid to say that John was not a prophet of God because the people generally had accepted the Baptist as a prophet indeed. With cowardly fear of the people and hardened unbelief toward Jesus, they refused to answer his question. Therefore, Jesus would not answer their question about his authority. He was driving them to face an undeniable fact, that he was the Son of God. But they would not face it.

Truths to Live By

Christ is the answer to man's need for authority.—Every person needs a unifying center of control. Without such, a person finds himself in a chaos of frustration. Some persons turn

to the authority of the state, others to the dominant will of some stronger personality, others to the authority of a creed or code of action, and others to a church or system of faith. The unhappy aspect of this quest for authority is that so many persons turn to a source of authority which is limited or corrupted or irresponsible. No man-made creed can be perfect. No parent or priest or human leader has either sufficient wisdom or sufficient virtue to be the source of authority for others. There is but one adequate answer to the need for authority: that is Christ. To him we may look for the final word about moral conduct or ethical duty or human values or concepts of faith.

Freedom is found under the authority of Christ.—When we submit to him as Lord, we find that we are set free. There is no restriction from any good thing but only from that which binds and enslaves us. Freedom is never found in unrestrained liberty but in disciplined action. When we acknowledge the authority of Christ, we are in harmony with the moral nature of the universe and the eternal sovereignty of God. To accept the authority of Christ leads to the freedom of obedience. To reject his authority leads to the slavery of rebellion.

The authority of Christ is the expression of perfect holiness.—We are not to think of his authority simply in terms of omnipotent power. We are to conceive it primarily in keeping with his own nature of righteousness, truth, and love. When his authority allows persecution or affliction, it is still the expression of perfect wisdom and love. When the authority of Christ calls for the greatest sacrifice or imposes the severest task, it expresses a purpose of grace that leads to something eternally good.

Mark of an Overcomer. One who can see good, one who is working with God, one who can turn cursing into blessing.

MRS. EDWIN McNEELY, professor in the Music Department at Clarke College, Newton, has been selected to serve on the music faculty at Ridgecrest, North Carolina, June 24-July 2. Her main responsibility in the Music Clinic will be to work with eight-year-old children in a demonstration choir. Formerly, Mrs. McNeely served as music director in two Mississippi churches—First Church, Louisville, and First Church, Greenwood. Also, she taught at Southwestern Seminary, Fort Worth, Texas. Professor McNeely holds the B. C. M. and the M. C. M. degrees from Southwestern Seminary. At Clarke College she teaches Conducting, Voice, and Graded Choir.

Physical Ed Workshop To Be Held At MC

Representatives from all junior and senior colleges in the state are expected to gather at Mississippi College March 15, 16, and 17, for the annual Women's Physical Education Workshop.

Registration for the combination play-days and workshop to be sponsored by the Mississippi College Women's Recreation Association, will begin at 5:00 p. m., Friday, March 15.

Mrs. W. W. Newman is sponsor of the Mississippi College Women's Recreation Association.

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3. _____	_____	_____	_____	_____

To the best of your knowledge and belief, are you and all members listed above in good health and free from any physical impairment, or disease? Yes ☐ No ☐
To the best of your knowledge, have you or any member above listed had medical advice or treatment, or have you or they been advised to have a surgical operation in the last five years? Yes ☐ No ☐
If yes, please give details stating person affected, cause, date, name and address of attending physician, and whether fully recovered.

Neither I nor any person listed above uses tobacco or alcoholic beverages, and I hereby apply for a policy based on the understanding that the policy does not cover conditions originating prior to the effective date, and that the policy is issued solely and entirely in reliance upon the answers to the above questions.

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Deacons Honor Memory Of Herschel Nicholson

The deacons of First Church, Union (Rev. Curtis A. Burge, pastor) have adopted a resolution paying tribute to Herschel Nicholson, who died May 9, 1962. In part, the resolution stated:

"Herschel has left a vacancy hard to fill. His loyalty and devotion to the cause of Christ were manifested by a spirit to serve. No task was too menial but that he gave his best, nor too demanding to cause him to shirk his responsibility. His faithful service was a glowing tribute to his love for Christ. Herschel was a door opener for his Lord and set an attendance record that few Christians follow. The weather was God's weather, and he delighted himself in proving he was faithful—rain, shine, sleet or snow."

"Herschel was a builder of the Kingdom who saw needs and worked to the end of accomplishment. Many improvements of this church were accomplished through the efforts of his hands, heart, and prayers."

"Herschel believed in faithful witness and gave his time and effort in a ministry as teacher, superintendent, deacon, Brotherhood and Training Union worker, a friend to the friendless, compassionate and zealous. He was consistent in his giving and in his living."

"Herschel was fully human, yet portrayed in his life the image of the Divine."

Dr. W. Hall Preston

To Speak "Under The Big Top" At State U.

"Under the Big Top" will be the theme of the Annual BSU Banquet at Mississippi State to be held on March 15 at the Baptist Student Center.

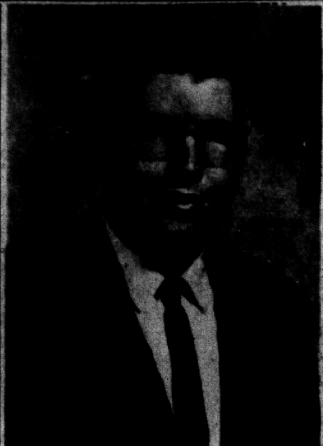
A night at the circus with all the monkeys, clowns, circus animals, and festive atmosphere will prevail "under the big top." Ringmaster for the circus event will be BSU president Johnny Baker.

Guest speaker for the occasion will be Dr. William Hall Preston, Associate in the Department of Student Work, Nashville. Other program personalities will include Wayne Moore, Director of Admissions, Mississippi College; Harry Williams, a retired professional clown now residing in Starkville; and a Jones Junior College trio composed of Gwen Keys, Bobbie Rogers, Annette Mercer, and Martha Carol Rogers, pianist.

One of the special guests will be Travis Holtzclaw, former BSU Student Summer Missionary to Thailand, now a student at the University of Georgia Law School.

Approximately 250 people are expected to attend the outstanding social event of the year.

THE EASTERN ORTHODOX CHURCH. Its Thought and Life by Ernst Benz (Doubleday, paper, 99¢, 95¢)



Rev. Danny West

Hillcrest, Jackson Ordains Minister

Hillcrest Church, Jackson, has ordained Rev. Danny West to the gospel ministry. This was done at the request of Sunrise - Zion Hill Church, Lebanon Association, where West is interim pastor.

The ordination council included Rev. Jim Shanahan, Rev. J. S. Johnson, Rev. Lester Reeves, Rev. Don Ladner, Rev. Bob Simmons, and Rev. G. C. Cox.

Rev. G. C. Cox, pastor at Hillcrest, was elected moderator and Jim Norwood secretary.

After examination of Rev. West concerning his beliefs, each member of the ordination council offered suggestions from his personal experience which he felt would be helpful to West in his ministry.

1st, Batesville Signs Contract For Sanctuary

First Church, Batesville has signed a contract for the erection of a new sanctuary and additional educational space, with the J. T. Kendrick Construction Company of Memphis, Tennessee.

This sanctuary should be ready for occupancy at least by the first of 1964. The firm of Wiseman, Bland and Foster is serving as architects.

"This additional space has long been a need of the church and of the community and will make a splendid addition to the life of the city of Batesville," states the pastor, Rev. J. R. Davis.

Sincerity In Worship

By Rev. Don H. Stewart, Pastor, Parkington Church

"Keep thy feet when thou goest to the house of God, and be more ready to hear, than to give the sacrifice of fools; for they consider not that they do evil. Be not rash with thy mouth, and let not thine heart be hasty to utter any thing before God: for God is in heaven, and thou upon earth: therefore let thy words be few." Ecclesiastes 5:1-4.

The "Preacher" issues an emphatic warning to those who enter into moments of worship. His voice carries a note of authority which can only stem from personal experience. He had tried every conceivable channel of human expression in an attempt to find satisfaction in living and had found all vanity and emptiness. Through his search he had even tried the ritual of worship and had found it void of reality. His challenge broke forth in a beautiful expression of the difference between real worship and a "fool's sacrifice." As a wise man once said, "Fools rush in where angels fear to tread."

The true worshiper approaches the throne of God in reverent awe and deliberately careful steps. He is more ready to listen to the majestic voice of God in order to gain leadership for life than he is to impress God with his much speaking (cf. Matt. 6:7). True worship is basically prayer, but prayer should be conversation WITH God—not talking TO God. The worshiper should avoid being rash or brazen and should listen long and say little. The lack of Christian dedication today can be traced directly to a misconception about prayer or worship. The average Christian speaks long and pauses little to allow God to speak to him. Is it any wonder that life crumbles under stress?

One is reminded of the words of wisdom from the pen of John Bunyan. "When thou prayest, rather let thy heart be without words, than thy words without heart." It isn't necessary for true prayer to be phrased correctly and to incorporate flawless diction. It is necessary that it flow from a sincere and reverent heart. Don't be like the thoughtless lad who had a written prayer hanging on the wall and paused to say before leaping into bed, "Dem's my sentiments, Lord." Rather, be like the Publican who was so awe-struck that he could say no more during a period of worship than, "God be merciful to me a sinner." (Luke 18:14).

WHO WILL GO FOR US?

By Paul M. Stevens, Director, Radio-TV Commission

"What is to be will be" the song writer tells us — while, jokingly of course, the Presbyterian is often quoted as adding, "whether it happens or not."

Some unearthly things are in the process of happening almost every day. Take Mariner II, for instance. I heard its music just before Christmas, as its spidery little body crawled across the interstellar territory surrounding Venus. I heard its music from the infinite horizon of space where a few men and a few monkeys have gone via the countdown, the capsule and the catapult. Yet almost every day I receive a letter from some interested radio listener stating an objection to such a space. The comments say, "against God's will," "never intended," "can only bring grief," etc.

Strained His Eyes

Maybe so, but when I heard that man-made space "tinkertoy" singing up there, I thought I heard celestial trumpets and drums in the background. That night I stood out behind my home and strained my eyes looking off into space. I looked beyond a pastel moon, through a screen of a million stars, and a space trash thrown up by our new-made scientists.

I saw God, high and lifted up, and His train filled the temple of eternity. And a voice spoke saying, "Who will go for us?"



FACE CHURCH — Shown is the old church building at Pace, constructed 1914-1923, dismantled in February, 1963.



FACE CHURCH — Pictured is the new building at Pace Church, constructed January, 1963. Rev. J. D. Rice, pastor and graduate in architecture, designed the building.

Pastor Designs Pace's Sanctuary

Construction of one new church building was not enough for members of the Pace Church. They voted to continue their building program by dismantling their older building and adding Sunday school space to the new church auditorium.

The new auditorium, was completed in January of this year. Contemporary in style, it seats 160 persons with 112 in the main pew section.

Designer for the building was Rev. J. D. Rice, the pastor, who is also a graduate in architecture from Texas A. and M.

The Building Committee included W. P. Skelton, chairman, W. S. Redden, J. R. Taylor, T. H. Kimbrell, Mrs. R. J. Glaze, Mrs. J. H. Pace, and O. M. Souter, treasurer. The \$25,000 building was constructed by H. N. Alexander

William Carey

Dedicated Vocations Week at WILLIAM CAREY COLLEGE, March 4-8 featured two outstanding speakers for chapel services on Tuesday and Thursday.

Dr. Donald B. Roark, who spoke on Tuesday executive assistant and personnel director of Mississippi Chemical Corporation, Yazoo City, serves his local church as a deacon and Sunday school superintendent. As a Mississippian he is vice-chairman of the Education Commission of Mississippi Baptists, chairman of the Mississippi 4-H Advisory Council, and was Mississippi's "Outstanding Young Man of 1957." Dr. Roark serves his denomination as a trustee of New Orleans Seminary and as a director of the Southern Baptist Foundation.

On Thursday, Dr. Walter R. Hearn, Christian scientist from Iowa State University, spoke on the subject, "Confessions of A Christian Biochemist." Before going to his present position, Dr. Hearn was Assistant Professor of Biochemistry at Baylor University College of Medicine.

Rev. Robert Allen Passes Away

Services for the Rev. Robert Asberry Allen, retired Baptist minister, who died at his home in Williams county Monday of last week, were held Tuesday afternoon at Mars Hill church in Leake county. He was 73.

Born in Leake county, he made his home in Williams county for the past 15 years. He served many Baptist churches of the Central Mississippi area during his active ministry. Included were: San Hill, Hurricane, Pilgrim Rest, Harmony, Center and East County line in Attala; Old Mars Hill in Winston County; Poplar Creek and Mt. Pleasant in Montgomery county.

He leaves his wife, Mrs. Evie Miller Allen of Williamsville; a son, Hubert Allen of Jackson; two daughters, Mrs. J. R. Plunkett of Williamsville and Mrs. J. D. Mooney of Ridge land; a brother, John Amos Allen of Carthage; and a sister, Mrs. Linda Mae Moss of Carthage; also seven grandchildren.

Japan Baptists Report On Five Year Advance Program

In the midst of its five-year advance program, the Japan Baptist Convention reports a total of 88 fully organized and self-supporting churches and prospects of having 94 by its annual meeting this summer. The goal is 140 churches by 1965, double the 70 in the Convention when the five-year program was launched in mid-1959.

This and other progress reports were made at a recent meeting of the advance committee, held at Arpaigi Baptist Assembly, on the Izu Peninsula of Japan. The committee is related to the Convention's department of evangelism.

As a part of the five-year advance program, 48 stewardship revivals have been held throughout the Convention territory. "These have had far-reaching effects in helping churches attain self-support," says Rev. Worth C. Grant, a Southern Baptist missionary in Japan.

Two "Gospel Schools," designed to train lay evangelists, Bible women, and church leaders, have been started—one in Tokyo and one in Hiroshima. A third is scheduled to begin in Fukuoka.

Fifty young pastors attended.

PASTOR GIVEN 65 POUNDS OF SUGAR

Following a Saturday night chicken supper sponsored by the WMU at Ebenezer Church, Jeff Davis County, the members of the church surprised the pastor, Rev. Darwin Hall, with a "pantry packing."

After the supper the pastor and his family were led into the Beginner Department to find "pantry packing" goods. The pastor speculated as to whether his disposition was indication of his need for the 65 pounds of sugar given! "At any rate," he said, "my family and I should say sweet was long time."

The supper and party for the pastor were given at the close of the church's study of Dr. Roland Q. Leavell's book, "The King and the Kingdom." Pastor Hall taught the study course, an average of 21 present.

EASTABUCHIE PASTOR IS ORDAINED



Rev. T. K. Ford, Sr.

Ordination services were held for Rev. T. K. Ford, Sr. on February 3 at Temple Church, Petal. Rev. Jerry Sloaner, pastor.

Rev. Ford, who had been serving as interim pastor of the Eastabuchie Church, was called as pastor on January 20.

Rev. W. A. Fordham, past First Church, Petal, led the invocation; Rev. Jerry Sloaner, Temple pastor, preached the ordination sermon; Rev. O. E. Thompson, pastor, Petal, gave the charge to the minister; Rev. Justus Garrett, pastor, Emmanuel Church, Biloxi, gave the charge to the candidate; Dr. Parks McKittick, pastor, 19th Avenue, Hattiesburg, led the ordination prayer; L. B. Runnels, chairman of deacons, Temple Church, presented the Bible. Ladies of Temple Church honored the Ford family with a reception following the service.

Rev. Ford and Mrs. Ford, the former Irma Barlow, live at 203 W. Seventh Avenue, Petal. Both are natives of Forrest County. They have three children, Kirk, Jr., a student at William Carey College, Gary, 12, and Sharon, 9, pupils at Petal School.

France is losing another renowned lady of the Louvre, Whistler's Mother, by James Abbott McNeill Whistler, to the Atlanta (Georgia) Art Museum, in sympathy for that city, which suffered the loss of 18 leaders of its art community in a Paris plane crash last June.

A Share in the 30,000 Movement

By James Hopkins, Springfield, Ky.

A Baptist church has a sacred obligation to be missionary in the fullest sense of the word. However, each church has a heart-beat and pulse of its own. The ways of reaching out with a mission program vary with the vision and love of each church.

Springfield Baptist Church wanted very much to have its share in the 30,000 Movement. It was not feasible to start a local mission, so our church prayerfully looked to other areas where definite help could be rendered. In March of 1962, after consulting with our State Board, we purchased a piece of property at Phelps, Kentucky, for \$5,000 to help a struggling work receive identity and security. This was a lot of money for us at the time.

The property was deeded to Kentucky Baptists and, through the efforts of our State Mission Program and the local sponsoring church, a strong Baptist mission now stands on the site.

We faced a serious question when we purchased the property. How will this affect our gifts to the Cooperative Program? We agreed they must not decline, and by faith we assured the obligation of raising \$9,000. We discovered that this work of love has not hurt our giving through the Cooperative Program. Rather, it has made us a stronger, mission minded church by helping another church in the 30,000 Movement. Since this time we have helped to build a local colored Baptist church at a cost to us of \$6,000. We have also entered into the support of an associational missionary and the Campbellsville College expansion program. All of this has been done without affecting our gifts to the Cooperative Program.

Can Not Outgive God

Our church has discovered that we cannot "outgive" God. Last year we increased our giving to the Cooperative Program.

Deacons of First Church, Greenville, thereby gave formal expression of its grievous love, and noted in its records "the passing from this life of a dedicated and loyal Christian servant whose memory will live on."

Deacon Dies In Greenville

In a resolution, deacons of First Church, Greenville, recorded their sorrow at the death on February 9, 1963, of their esteemed associate, RILEY J. KOONCE, who since 1947 faithfully served his Lord and church as a deacon.

Deacons of First Church, Greenville, thereby gave formal expression of its grievous love, and noted in its records "the passing from this life of a dedicated and loyal Christian servant whose memory will live on."



Rev. W. R. Gifford

CALLED TO CANADA

Rev. W. R. Gifford has accepted the call to the pastorate of the Eckhardt Avenue Church, Penttonton B. C., Canada, and will begin work there on April 1. This is a pioneer church of 30 members which is affiliated with the Oregon-Washington Convention.

"Penttonton is a beautiful vacation resort city of 15,000 population, with only the one Southern Baptist Church. Many surrounding cities have no Baptist work at all. Only 1% of the Canadian population is Baptist," says Gifford.

Rev. Gifford leaves the pastorate of the South McComb Church on March 17, after having served there for three years and three months. The budget receipts of this church have grown from \$94,000.00 in 1959, to \$11,532.00 in 1961. Last year the church built a new educational building, and at the same time gave more to missions than at any time in its history. 25% of all receipts go to the Cooperative Program.

Before going to McComb, Rev. Gifford served as the assistant pastor of First Church, Piquette. He is a graduate of New Orleans Seminary and of Ouachita Baptist College, Arkadelphia, Arkansas.

Rev. and Mrs. Gifford are married in 1934. They have two children, Nancy, age 12, and Bill, age 7.

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